

THE MEANS OF ACHIEVING HAPPINESS

All Praise is due to Allah due to His Virtues and His Perfection. He Created all that exists for the purpose of His worship and obedience towards Him.

I bear witness that there is nothing that has a right to be worshipped except Allah Alone, He Has no partner, either in his Lordship, nor in His Worship nor in respect to His Names and Attributes.

And I bear witness that Muhammad is the slave and messenger, the foremost of the Prophets and the Messengers and the Seal of the Prophets. May the Peace and Blessings of Allah be upon him and all of his Companions.

To Proceed. O people, fear Allah The Most High.

Allah The Most Perfect, The Most High in describing the nations of the past in Surat-ul-Hud:

ذَٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقِصُهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ
الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُهُمْ عِزًّا
تَنْبِيءٍ ﴿١٠١﴾

وَكَذَٰلِكَ أَخَذْنَا مِنْكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ
شَدِيدٌ ﴿١٠٢﴾

إِنَّ فِي ذَٰلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَٰلِكَ يَوْمٌ يَجْمَعُ لَهُ
النَّاسُ وَذَٰلِكَ يَوْمٌ مَسْهُودٌ ﴿١٠٣﴾

وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَعْدُودٍ ﴿١٠٤﴾

يَوْمَ يَأْتِ لَا تَكَلُمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ سُعِيدٌ وَسَعِيدٌ ﴿١٠٥﴾

فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ
رَبَّكَ فَعَالٌ لِمَا يُرِيدُ ﴿١٠٧﴾

﴿١٠٨﴾ وَأَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ

وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَجْدُودٍ ﴿١٠٨﴾

“These are some of the news of the (population of) towns which We relate unto you (O Muhammad SAW); of them, some are standing, and some have been (already) reaped.

We wronged them not, but they wronged themselves. So their âliha (gods), other than Allâh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught (to their lot) but destruction.

Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe.

Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.

And We Delay it only for a term (already) fixed.

On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed.

As for those who are wretched, they will be in the Fire, sighing in a high and low tone.

They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of what He wills.

And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end.”

So He The Most Perfect and The Most High Informed us that the people on the Day of Judgement will be divided into a group who will be happy and pleased, and a group who will be unhappy or distressed.

And he clarified the reward for each of the two groups. There are those from them who will be granted Paradise and there are those who will be thrown into the Hell Fire.

And this excessive sadness or this great happiness will be as a result of what they had sent forth in terms of their actions in this world. As for the joyous one, he is the one who performed good deeds during his life before his death.

And the sad one is he who committed evil deeds and he disbelieved in Allah the Mighty and the Majestic. So he reaches death and he is left with nothing of value, either in this world or in the hereafter.

Nothing of this world remains for him. And nothing of benefit in the next life will be presented to him.

We ask Allah for Forgiveness and Protection.

What then are the means through which happiness may be obtained or achieved?

Many of the people consider happiness to be achieved by the gathering of wealth, and this is an incorrect understanding. This is a false understanding.

For verily the possession of vast wealth did not benefit Qaaroon – Allah Caused him and his home to sink into the earth when he (Qaaroon) transgressed the limits in regards to his wealth and denying the blessings of Allah upon him.

Some of the people believe that happiness lies in possession of political power, status, prestigious titles and noble lineage; however these positions have no basis. In reality, there is no benefit for mankind (in respect to their Religion) in possessing political power, prestigious titles or noble lineage.

It did not benefit Firawn who transgressed the bounds and used his authority to commit oppression, was arrogant and haughty - to the extent that he declared lordship for himself where he claimed:

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾

“I am your lord most high.

فَأَخَذَهُ اللَّهُ نَكَالَ الْأَخِرَةِ وَالْأُولَى ﴿٢٥﴾

So Allah Seized him for the last of what he did and the first.”

There are some who think that happiness is achieved in having a plentiful variety of food and drink and fulfilment of desires. And this is not correct.

As Allah Says in respect of the disbelievers:

وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ﴿١١﴾

“While those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode”.

Therefore, what do we understand happiness to be?

Happiness only comes about as a result of the performance of righteous deeds. This combined with a reverence of Allah, The Mighty and Majestic.

“I swear by your age that happiness is not gained through the gathering of wealth
Rather the person who has the Fear/Consciousness (Taqwa) of Allah – he is the joyful one
And the Fear/Consciousness (Taqwa) of Allah is the best of the wealth (treasure) for you.
And that which is with Allah is the most revered of wealth (or treasure).”

[Lines of poetry]

Therefore the Fear/Consciousness (Taqwa) of Allah is the actual cause of happiness. There is no other cause for happiness other than the Fear/Consciousness (Taqwa) of Allah, The Mighty and Majestic.

This by fulfilling His Commands and by abandoning that which He has Forbidden.

There are three established means through which happiness may be achieved:

- (1) When he is put to trial, he is patient.
- (2) And when he is given provisions, he is grateful.
- (3) And when he commits a sin, he seeks forgiveness.

These are the three means of attaining happiness as was mentioned by the Sheikh and Imam Muhammad Ibn Abdul Wahhab (may the Mercy of Allah be upon Him).

These are the three.

(The first means of achieving happiness) The one who is patient when put to trial with that which Allah Has Ordained for him. And he doesn't give up and he doesn't despair.

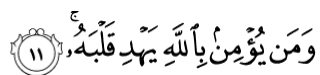
And he remains aware of the fact that as regards to what has befallen him, verily this was due to his sins.

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ ۖ

“And whatever of misfortune befalls you, it is because of what your hands have earned.”

So he judges himself in preparation for the future. And he rectifies his deeds. And therefore the calamity becomes a form of rectification for him, and a reminder for him.

And this as opposed to the one who gives up and despairs. This individual is not safe from the calamities. And he does not attain the benefit from the calamity – rather he is a loser with regards to both aspects.



“And whosoever believes in Allah, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadr (Divine Preordainments)]”

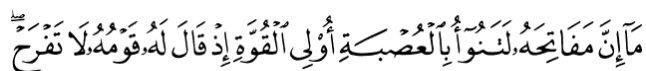
Alqamah, may Allah Have Mercy upon him said (in explaining the aforementioned verse):

“He is a man who is afflicted with a calamity and he appreciates this because he knows that this is from Allah. So he is pleased and he submits because whatever Allah has Decreed will surely happen. Irrespective of what actions you take or what efforts you exert.”

Rather it is upon you to distance yourself from the affairs that can result in a calamity to befall you. And to busy yourself with the performance of righteous deeds – this in order to be victorious and to avoid falling into a calamity.

(The second means of achieving happiness) And when he is given provisions, he is grateful. Because verily there are from the people those whom Allah Has given provisions to from the worldly things, such as wealth, children and other than that. However, they utilise their provisions in the most evil of ways.

As was done by Qaaron who was given much by Allah.



And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. When his people said to him: "Do not be glad (with ungratefulness to Allah's Favours). Verily! Allah likes not those who are glad (with ungratefulness to Allah's Favours).

Meaning that you should not have with you the false happiness of the arrogant or ungrateful one.

إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾

وَأَبْتَغِ فِي مَاءِ آتَانِكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ
مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي
الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

“Verily! Allah likes not those who are glad (with ungratefulness to Allah's Favours).

But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).”

He (Qarun) responded to this advice by negating the blessings due to a lack of recognition of the One who provided for him in his saying:

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۗ

“He said: "This has been given to me only because of knowledge I possess.”

(Meaning) Allah The Most Perfect The Most High had no involvement in regards of the attainment of this wealth. Rather I acquired it and accumulated it due to my own strong efforts, knowledge, skills and my resources.

So in this statement (of this individual) there is no recognition given to Allah. Rather he says; it is from my planning and effort.

And he forgets the bounties that Allah Bestowed upon him. So what became the end of this individual? And refuge is sought with Allah.

So it is binding upon the person to whom Allah has bestowed His Bounties to thank Allah.

And this gratefulness is expressed through the following three means:

The first of these means is to speak openly about the blessings that Allah Has Bestowed upon you.

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

“And proclaim the Grace (bounty) of your Lord (i.e. the Prophethood and all other Graces/Bounties)”.

The second of these matters is being aware of this, inwardly and knowingly and being cognisant of the fact that (these blessings) are from Allah. And he is grateful to Allah for these.

And he should not think that he obtained (these bounties) due to his own strength or ability.

The third matter; and this is an extremely important matter. That these bounties are used and spent in obedience to The Most Perfect, The Most High. And that they are not used in disobedience to Allah.

He should not consume his wealth in a wasteful manner and in squandering by establishing initiatives that have within them evil or harm upon the Muslim nation and upon the community. For instance the setting up of a brothel, shops selling alcohol, or a place setup for the wasting of time and activities that bring no benefit.

He (the Muslim) does not open the door to these nests of evil. For verily this represents a severe form of denying the bounties of Allah.

Furthermore, he should not travel with his wealth outside of the Muslim lands to commit acts of transgression, and to corrupt his children or his wife or his women by travelling to these lands with the wealth that Allah has Bestowed him with.

Due to his wealth he travels and stays in the most expensive of hotels and he visits the places of amusement (frivolity) and places of evil and places of corruption and transgression.

He should not say ‘I am well-off and free to do as I wish with my wealth as I please’. Rather, you and your wealth are owned by Allah, the Mighty and Majestic. And Allah Put you to trial through this wealth. Therefore thank Allah for this wealth and diligently pay your Zakat and fulfil its rights.

Do not have the corrupt form of pleasure as regards to wealth as Qarun had.

And you should consider wealth as a test and a trial from Allah.

So strive to perfect the manner by which you spend of wealth.

The third characteristic (of achieving happiness); that when he sins, he seeks forgiveness. There is no person who is free from committing sins except for the one whom Allah has Made infallible.

However, all Praises are due to Allah, for Allah Has provided a cure for sins. It is seeking of forgiveness. To seek forgiveness from Allah, the Mighty and Majestic with sincerity. And as a result, Allah Forgives you.

You should not seek forgiveness verbally, meanwhile you are still engrossed in acts of sin and disobedience.

Rather, you should remove it from yourself and repent to Allah.

So if these three matters are gathered together within you...

That if Allah puts you to trial, you are patient. And when He Bestows upon you, you are grateful. And when you commit sins, you seek forgiveness.

... then you have attained this happiness that many people seek, but only a few manage to follow the correct path that leads to it.

So have fear of Allah, Oh slaves of Allah. Seek this happiness from its correct ways and means. And do not seek this from other than its correct ways. Because you will never obtain it, no matter how hard you strive. Unless you seek it through the permissible and beneficial means.

Yes, you follow the means and the wealth comes to you. Rather this is a trial and it is not a blessing.

In actuality, the bounty is in striving towards endeavour that is Permissible, Pure and sustenance is sought through the permissible means. So you sought the attainment of provisions through permissible means and Allah Provided you with wealth. This is a blessing from Allah The Most Perfect, The Most High. And that He Guided you and did not prevent the achievement of your endeavour.

And also if you supplicated to Allah that he Provide for you and as a result, Allah Bestowed upon you that wealth, and that this was for a noble objective and for the purpose of His Worship. And that the worship was a supplication. However your affair after that lies in how you spent that wealth.

So fear Allah Oh slaves of Allah. I seek refuge in Allah from Shaytan the Accursed:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe."

May Allah Bless me and Bless you with this Mighty Quran. And may He Benefit us with what is in it of clarity and a just reminder. I say what I have said.

And I seek refuge in Allah for myself and for you and for all of the Muslims from every sin.

So seek forgiveness in Him. Verily he is the Most Forgiving, the Most Merciful.